PHARISAISME AND CHRISTIANITY:

Compared and ſet forth *in a Sermon at Pauls* Croſſe, May 1. 1608.

By *I. H.*

Vpon MATTH. 5.20.

Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſeis, you ſhall not enter into the kingdome of heauen.

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TO THE RIGHT REVEREND FATHER in God, and my very good Lord, THOMAS Lord Biſhop of LONDON, I. H. *wiſheth all grace and happineſſe.*

RIGHT REVEREND *and* HONORABLE,

I Know there is ſtore of Sermons extant; The pulpit ſcarce affordeth more than the Preſſe. I adde

to the number, and complaine not: In all good things abundance is an eaſie burden. If the ſoule may feed it ſelfe with varietie, both by the eare, and by the eie, it hath no reaſon to finde fault with choice. But if any weaker ſtomack (as in our bodily Tables) ſhall feare to ſurfet at the ſight of too much, it is eaſie for that man to looke off, and to confine his eies to ſome few: who cannot much ſooner abate to himſelfe, than multiplie to another? Let not his nice ſullenneſſe preiudice that delight and profit which may ariſe to others from this number. For mee, I dare not bee ſo enuious, as not to bleſſe God for this plentie, and ſeriouſly to reioice that Gods people may thus liberally feaſt

themſelues

themſelues by both their ſenſes: neither know I for whether more; The ſound of the word ſpoken pierceth more, the letter written endureth longer; the eare is taught more ſuddenly, more ſtirringly: the eie with leaſure and continuance. According to my poore ability I haue deſired to doe good both waies, not ſo much fearing cenſures, as caring to edifie. This little labour ſubmiſſelie offers it ſelfe to your Lordſhip, as iuſtlie yours: being both Preached at your call, and (as it were) in your charge, and by one vnder the charge of your fatherly iuriſdiction, who vnfainedlie deſires by all meanes to ſhew his true heart to Gods Church,

together with his humble thankefulneſſe to your Lordſhip; and profeſſeth ſtill to continue

Your Lordſhips

in all humble duty

and obſeruance

IOS. HALL.

MATTH. *chap.* 5. *verſ.* 20.

Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſeis, yee ſhall not enter into the kingdome of Heauen.

THE curious Doctors of the Iews had reduced all Gods ſtatute-law to ſixe hundred and thirteene precepts; ſo ma-

Petr. Galatin. de arcan. fidei Cath. ad finem. Ex gloſ. Rab. Shelomoh.

ny as there are daies in the yeere, and members in the body. It was an honeſt & (which were ſtrange) a Chriſtian conceit of one of their Rabbins, that *Dauid* abridges all theſe to eleuen in his Pſal. 15. *Eſay* to ſixe, in his 33. 15. *Michai* yet lower to three, in his 6.8. *Eſay* yet againe to two, in his 56 1. *Habacuc* to one, *The iuſt man ſhall liue by faith.* So yee ſee, the Law ends in the Goſpell; and that Father ſaid not amiſſe, *The Law is the Goſpell foretold; and the Goſpell is the Law fulfilled.* Theſe two are the free-hold of a Chriſtian; and what but they?

Lex eſt Euangelium prædictum: Euangelium lex completa.

The Iewes of theſe times

peruerted

peruerted the Law, reiected the Gospell. Our Sauior therfore that great Prophet of the World (as it was high time) cleares the Law, deliuers and settles the Gospell: well approuing in both these, that hee came not to consume, but to consummate the Law. Wherein (as *Paul* to his Corinths) he had a great dore, but many aduersaries: amongst these were the great masters of Israel (so our Sauior termes the Pharisees) and their fellowes, and yet their riuals, the Scribes: both so much harder to oppose, by how much their authority was greater.

1. Cor. 16. 9

Ioh. 3. *Art thou a Master in Israel?*

Truth hath no roome till falſhood bee remooued; Our Sauior therefore (as behoued) firſt ſhewes the falſhood of their Gloſſes, and the hollowneſſe of their profeſſion; and if both their life and Doctrine be naught; what free part is there in them? And loe both of theſe ſo faulty, that *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſeis, yee ſhall not enter into the kingdome of Heauen.*

What were the men? What was their righteouſnes? What wanted it? Follow mee, I beſeech you, in theſe three, and if my diſcourſe ſhall ſeeme for

a while, more thornie and perplexed, remedie it with your attention.

Those things which are out of the ken of sense or memory, must bee fetch't from Story. The Sect (or order whether) of the Pharisеis ceassed with the Temple; since that, no man reads of a Pharisie; and now is growne so farre out of knowledge, that the moderne Iewes are more ready to learne of vs who they were: There is no point, wherein it is more difficult, to auoid variety, yea ostentation of reading; without any curious trauersing of opinions, I study for simple truth,

as one that will not lead you out of the rode-way to ſhew you the turnings. *Scribes* were ancient; *Eſra* is called (*Sopher mahir*) *a prompt Scribe*. As long before him, ſoeuer ſince they continued till Chriſts time; but in two rankes; ſome were γραμματεῖς λαοῦ: others νόμου: Some *popular*, others *legall*: Some the peoples, others, Gods: The one *Secretaries*, *Recorders*, *Notaries*, as 2. *Chron.* 24. 11. (*Sopher hamelec*) *the Kings Scribe*: The other Doctours of the Law of God: *The Law of the Lord is with vs, in vaine made hee it, the pen of the Scribe is in vaine.*

Eſr. 6. 7.

Ier. 8. 8.

As the Phariſeis were (νομοδιδάσκαλοι)

διδάσκαλοι ;) *Law-masters* : so these are the same which *Luc.* 11.45. are called (νομικοὶ) *interpreters of the Law.* Tho to some not meane Critickes, it seems these should be a third sort ; which consider not, that our Sauiour on purpose addressing his speech to the *Pharisees*, fell by the way vpon the *Scribes*, and being admonished by one of them, as of an ouer-sight, now auerres right downe of the *Scribes*, what before he had but indifferently glanced at. What they were, is plaine by *Ezraes* pulpit ; and *Moses* his chaire. These and *Pharisees* differed not much; they agreed in some

Neh. 8. 4. Matt. 23. 2. *Clerici Iudeorum*: saith Ierome.

good, but in more euill. But the profeſſion of Phariſeis, becauſe it is more obſcure, you ſhall giue mee leaue to fetch ſomewhat further.

Euſeb. eccl. hiſt. l. 4 c. 22 Erãt in circũciſione diuerſæ ſentẽtiæ quæ maximè tribui Iudæ aduerſabantur, &c.

There were, ſaith old *Egeſippus* (as *Euſebius* cites him) diuers opinions in the Circumciſion; which all croſſed the tribe of *Iudæ*: *Eſſens*, *Galileans*, *Emerobaptiſts*, *Masbutheans*, *Samaritans*, *Phariſeis*, *Sadduces*. It were eaſie to helpe him with more, *Sebuæans*, *Cannæans*, *Sampſæans*; and if need were, yet more. Where are thoſe wauerers, that ſtagger in their truſt to the Church, becauſe of different opinions, receiuing that

Vid Ioſ. Scalig. reſp. ad Serarium.

rotten

rotten argument of profane Celsus against the Christians? Sayes the Papists, One saith I am *Caluins*, another, I am *Luthers*. We disclaime, we defie these titles, these diuisions: we are one in truth: would God we were yet more one: It is the lace and fringe of Christs garment, that is questioned amongst vs, the cloth is sound. But what? Was the Iewish Church before Christ, Gods true Church, or not? If it were not, which was it? If it were: lo that heere rent in more than eight parts, and one of them differing from it selfe in eighteene opinions; and yet as *Ire-*

Orig. lib. 5. aduers. Cels. Christianos non habere veram Religionem, quòd in varias sectas diuisi essent.

Domus Sãmai & Hillel. Ar. Mont. in Euang.

næus

Ante aduẽtum Chriſti, non tot & tam blaſphemæ hæreſes Iren. lib. 5.

næus well obſerues, before Chriſt, there were neither ſo many hereſies, nor ſo blaſphemous.

Shew me a Church on earth without theſe wrinkles of diuiſion, and I will neuer ſeeke for it in heauen: although to ſome *Phariſaiſme* ſeemes rather a ſeuerall order, than a ſect: but S. *Luke* that knew it better, hath

Act. 15. 5. (αἵρεσιν φαρισαίων) *the Sect of the Phariſeis.* When the profeſſion began, no hiſtory recordeth. Some would faine fetch them from Eſay 65. 5. *Touch mee not; for I am holier than thou.* But theſe ſtraine too farre; for in the verſe before, the ſame men eat

ſwines-

swines-flesh; which to the *Pharisees* is more then piacular. Heare briefly, their name, their originall, their office. Their name (tho it might admit of other probable deriuations, yet) by consent of all Hebrew Doctors (I haue a great Author for it) is fetch't from *separation*; tho vpon what grounds, all agree not; doubtlesse for the perfection of their doctrin, and austeritie of life. Their originall is more intricate; which after some scanning, I haue thus learned of some great Masters of Iewish Antiquities. Before there was any open breach in the old Iewish

In eam consentiunt omnes Hebræi, teste Bahal Haruch, Pagnin. in פרש

Ar. Montanus. Ioſ. Scal. I. Druſius, &c.

Church;

Church; there were two generall, and diuers conceits about Gods ſeruice: One, that tooke vp only with the Law of God; and if they could keepe that, thought they needed no more; neither would they *ſapere ſupra ſcriptum*; *be wiſer then their maker*; Theſe were called (*Karraim*) of which ſort there are diuers at this day in Conſtantinople, and other where, at deadly feode with the other Iewes, which they now call *Rabbiniſtes*.

The other, that thought it ſmall thanks to doe only what they were bidden; Gods Law was too ſtrait for their holi-

neſſe

neſſe: It was nothing, vnleſſe they did more then content God, earne him (for theſe were Popiſh Iewes) and ſupererogate of him. Theſe were therefore called (*Chaſidim*) *Holy*: *aboue the Law*: they plied God with vnbidden oblations, gaue more then needed, did more then was commanded: Yet ſo, as both parts pleaſed themſelues, reſiſted not the other: The more franke ſort vpbraided not the other, with too much niggardlineſſe; neither did the ſtraiter-handed enuie the other for too much lauiſhneſſe. Would God we could doe thus; They agreed tho

they differ'd: But now, when theſe voluntary ſeruices began to be drawne into Canons, (as *Scaliger* ſpeaketh) and that which was before but arbitrary, was impoſed as neceſſarie, (neceſſary for beleefe, neceſſary for action) queſtions aroſe, and the rent began in the Iews: Thoſe dogmaticall Doctors which ſtood for ſupererogation, and traditions aboue Law, were called (*Peruſchim*) *Phariſeis*; ſeparate from the other in ſtrict iudgement, in ſuperfluous holineſſe: Theſe as they were the broode of thoſe (*Chaſidim*) whom we finde firſt mentioned in the Machabees

by the corrupt name of *Asideans*; so from them againe, in a second succession proceeded (as their more refined issue) the Essens, both Collegiate and Eremiticall: These *Phariseis* then, were a fraternitie or Colledge of extraordinarie deuotion; whose rule was Tradition, whose practise voluntarie austereneſſe: To them the *Scribes* ioyned themselues, as the purer Iewes, for *Paul* cals them [ἀκριβεστάτην αἵρεσιν] *the most exquisite sect*; yea, and (as *Iosephus*) the best expositors; willingly expounding the Law according to their Traditions: and countenancing their Traditi-

1. Mac. 2. 47

Act. 26. 5.

Eruditius cæteris legem exponunt Phar. Ioſ. 1 de bello Iud. c. 4.

ons by the forced ſenſes of the Law. Both which profeſſions were greatly inlarged and graced, by two famous Doctours *Sammai and Hillel* (whom ſome, though falſlie, would haue the founders of them) not long before Chriſts time; for old *Hillel* of 120. yeares, protracted his daies by likely computation, to ten yeares after Chriſts birth. How *Hierome* fetcheth their names with more wittineſſe, than probabilitie, from *Diſſipating* & *Profaning* the Law; and what bickerings and deadly quarrels were euen amongſt themſelues in thoſe two famous houſes; & what were the

An old ſaying, ὕδατος τὸ σαββάτιον ὕβεῖζει. *Diſcipuli Sammai occidebant diſcipulos Hillel.*

foure

foure expositions of the Law which they followed, I list not now to discourse. Their imploiment was expounding the Law and vrging Traditions; therefore their auditors had wont to say, when they called one another to Church (as S. *Hierome* tels vs) [οἱ σοφοὶ δευτερῶσι] *The wise*, that is, the Pharisеis, *expound to day*. Whence perhaps, that may bee interpreted of S. *Paul* to the Corinths, *Where is the wise? where is the Scribe?* So did the Scribes too; but the difference was, that the *Scribes* were more Textuall; the *Phariseis* more Traditionall: therefore obserue, that the *Scribe* findes

Epiphan. Δευτερωσεις 4.

In women { *Mosis*, *Acibæ*, *Annæ*, *Filiorum* *Assamonæi.*

Hier. Algasiæ de 11. quæstionib.

1. Cor. 1. 20 ποῦ σοφός, ποῦ γραμματεύς.

Scribæ lectionarij quasi Scripturarij vel Textuarij; Pharisæi δευτερωται Drus.

Matth 9.

fault with the ſuſpicion of blaſphemie; the *Phariſe* with vnwaſhen hands: the *Scribes* (their Doctours) exceld for learning, the *Phariſeis* for piety. Their attire was the ſame, and their faſhions, but the *Phariſeis* had [πολιτείας μείζους] *more ſway*; and were more ſtrict & Cappucine-like; profeſſed more yeeres continencie; and in a word, tooke more pains to go to hell. Theſe did ſo carie away the hearts of the Iewes, that there was no holy man, which was not termed a *Phariſe*; and therefore among the ſeuen kinds of *Phariſeis* in their *Talmud*, they make *Abraham* a *Phariſei* of *Loue*; Iob

Eodem habitu cum Scribis muliebri pallio, latu crepidu, & calceamentorum ligulis procedentes. Epiphan.

Meahauah.

a

a Pharise of *Feare*. And if from the men you cast your eies vpon their righteousnesse, you cannot but wonder at the curiosity of their zeale. Wherein looke (I beseech you) first at their deuotion, then their holy carriage, lastly their strict obseruation of the Law.

Such was their deuotion that they praied [συνεχῶς] as a Father saith: Oft and long, thrice a day was ordinarie; at nine, twelue, and three a clocke: yea their progenitors (whom they would scorne not to match) diuided the day into three parts: whereof one was bestowed on Praier, the next

Epiph.

Chasidim.

on the Law, the third on their worke: See heere : God had 2. parts of 3. théſelus but one: beſides at their meals what ſtrictnes ? Their verie diſciples were taught (to ſhame vs Chriſtians) if they had forgotten to giue thanks, to return from the field to the boord to ſay grace. For diuine ſeruice ; the Decalogue muſt bee read once a day of euery mã; the *Scribes* ſay the firſt watch, the *Phariſeis*, any hòure of the night : Others, twice ; without mouing eie, hand, foot ; in a cleane place, free from any excrement, & foure cubits diſtant from any ſepulcher. For faſting, they did it

Prac. Moſaica cum expoſ. Rabbinorum à Munſter. ed

Ibid.

twice

twice a weeke ; not Popishlie (which Wickleffe iustlie calles Foole-fasting) but in earnest ; on Munday & Thursday. Besides (to omit their alms, which were euery way proportionable to the rest) what miserable penance did they wilfullie ? they beat their heads against the wals, as they went, till blood came : whence one of their seuen *Pharisei* is called (*Kizai*) a *Pharise drawblood*: they put thornes in their skirts, to sting themselues ; they lay on planks, on stones, on thornes: and *Banus* that Heremiticall *Pharise* drencht himselfe oft, night and day in cold water

σωτήρων ὑ πεμπτην. Epiph.

Hier. in Mat. 23. Acutissimas in eis spinas ligabant, vt ambulantes & sedentes pungerentur & admonerentur officij. Iosephus. ψυχρῷ ὑδατι. &c.

[ἀγνείαν] *for chaſtity*; or (if you read it without an aſpiration) it ſignifies *for follie* rather: what could that apiſh and ſtigmaticall Friar haue done either more or worſe? This was their deuotion. The holineſſe of their carriage was ſuch, that they auoided euery thing that might carrie any doubt of pollution; they would not therefore conuerſe with any different religion; and this law went currant amongſt them: *He that eats a Samaritans bread, be as hee that eats ſwines-fleſh*: An Hebrew midwife might not help a Gentile; not books, not wax, not incenſe might bee

Qui comedit panem ſamaritici ac ſi comederet ſuillam. Præcept. Moſ. cum expoſ. Rab.

ſold

sold to them. Yea no familiaritie might bee suffered with their owne vulgar. For whereas there were three rankes among the Iewes; the wise, (those were the Pharisеis) their Disciples, and the (*populus terræ*) as they called them, this was one of the six reproches to a nouice of the *Pharisеis*, *To eat with the vulgar sort*: and lest (when they had beene abroad) they should haue been toucht by any, contrarie to the warning of their phylacteries, they scoure themselues at their return; and eat not vnlesse they haue washt [πυγμῇ] that is, accurately, as

ὁ ὄχλος: *in the new Testament, the common people.*

Vnum ex sex opprobriis vitandis à discipulis sapientum, Comessatio cum populo terræ. Ar. Mont. in Euang. Epiphan.

ἐαν μὴ πυγμῇ νίψωνται. Mar. 7.3.

the Syriac; oft, as *Eraſmus*; or with the grip't fiſt, as *Beza* following *Hierome*. And not with euery water (*marke the niceneſſe*) but with that onely which they had drawen vp with their owne labour: and to make vp the meaſure of their pretended ſanctimonie, they vowed continencie, not perpetuall (as our Romaniſts vrge) but for eight or ten yeers. Thus they did vnbidden; how ſtrictly did they perform what was enioined? no men ſo exact in their tithes. *I pay tithes of all*, ſaith the boaſting *Phariſe*: *Of all* (as a great Doctour noteth) it was more than hee needed:

Prae. Moſ. cum expoſ. Rab.

Epiphan. l. 1.

τας ἀπαρχας ἐδίδων Epiph. Montan. in locum.

God

God would haue a Sabbath kept; they ouer-keep it. They would not on that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knocke on a Table to ſtill a child; what ſhould I note more? not rub or ſcratch in publike. God commands them to weare (*Totaphoth*) *phylacteries*: they doe (which our Sauiour reprooues) [πλατύνειν] *enlarge them*: and theſe muſt bee written with right lines in a whole parchment of the hide of a cleane beaſt. God commands to celebrate and roſt the Paſſeouer, they will haue it done (in an exceſſe of care)

Prær. Moſ. cum expoſ.

Vox Egyptiaca. Verſus quidam ex lege Moſis in pergameno ſcripti. ſic. 14. priores. 13 Exod. 4. 5. 6. 7. 8. 9. 6. Deut. Pagn.

not

Quòd ferrũ vim aſſandi habet. Præc. Moſ. cum Expoſ.

not with an iron but a wood-
den ſpit, and curiouſlie chooſe
the woode of Pomegranate:
God commanded to auoid I
dolatrie; they taught their Di-
Ibid. ſciples, if an image were in the
way, to fetch about ſome o-
ther, if they muſt needs go that
way to runne: and if a thorne
ſhould light in their foot (neer
the place) not to kneele, but ſit
downe to pull it out, leſt they
ſhould ſeeme to giue it reue-
rence. I weary you with theſe
Iewiſh niceties. Conſider then
how deuout, how liberal, how
continent, how true-dealing,
how zealous, how ſcrupulous,
how auſtere theſe men were,

and

and see if it be not a woonder, that our Sauior thus brandeth them ; *Except your righteousnesse exceed the righteousnes of the Scribes and Pharisees, ye shall not enter into the kingdome of Heauen* : That is, If your doctrine bee not more righteous, you shall not be entred of the Church: if your holinesse be not more perfect, you shal not enter into heauen: behold, Gods kingdome below and aboue is shut vpon them.

The poore Iews were so besotted with the admiration of these two, that they would haue thought if but two men must goe to heauen, the one should be a Scribe, the other a

Phariſe. What ſtrange news was this from hm that kept the keies of *Dauid*, that neither of them ſhould come there? It was not the perſon of theſe men, not their learning, not wit, not eloquence, not honour they admired ſo much, but their righteouſneſſe: and lo nothing but their righteouſneſſe is cenſured. Heerein they ſeemed to exceed all men: heerein al that would be ſaued muſt exceed them. Doe but thinke how the amazed multitude ſtared vpon our Sauiour, when they heard this Paradox. Exceed the Phariſeis in righteouſneſſe? It were much

for an Angell from Heauen. What shal the poor sons of the earth doe if these woorthies be turned away with a repulse? yea perhaps, your selues al that heare me this day, receiue this not without astonishment and feare, whiles your consciences secretly comparing your holines with theirs, find it to come as much short of theirs, as theirs of perfection. And would to God you could feare more, & bee more amazed with this comparison; for (to set you forward) must we exceed them or else not bee saued? if wee let them exceed vs, what hope, what possibility is there of our

Saluation?

Saluation ? Ere wee therefore ſhew how farre wee muſt goe before them, looke backe with me (I beſeech you) a little, and ſee how farre wee are behind them.

Mat. 23. 3. They taught diligently, and kept *Moſes* his chaire warme: How many are there of vs, whom the great maſter of the Vineyard may finde loytering in this publike market-place, and ſhake vs by the ſhoulder with a *Quid ſtatis otioſi ? VVhy ſtand you heere idle ?*

They compaſſ ſea and land (Satans walke) to make a proſelyte: vve ſit ſtill and freeze in our zeale, and loſe proſelytes

vvith our dul and vvilfull neglect. They ſpent one quarter of the day in praier: How many are there of vs that would not think this an vnreaſonable ſeruice of God: we are ſo farre from this extreme deuotion of the old *Euchitæ*, that we are rather worthy of a cenſure with thoſe Spaniſh Prieſts for our negligence: how many of you citizens can get leaue of Mammon to beſtow one houre of the day in a ſet courſe vpon God? How many of you Lawyers, are firſt clients to God, ere you admit others, clients to you: how many of you haue your thoughts fixed in

Correcti à Concilio Toletan. Bellar

Heauen,

Heauen, ere they bee in Weſtminſter? Alas, what dulneſſe is this? what iniuſtice; all thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Law, (ſome)twice a day;neuer went without ſome parts of it about them; But to what effect? There is not one of our people (ſaith *Ioſephus*) but anſwers to any queſtion of the Law as readily as his own name; how ſhall their diligence vpbraid yea condemne vs? Alas how doe our Bibles gather duſt for want of vſe, while our Chronicle, or our Statute-booke,

Quilibet noſtrûm de lege interrogatus facilius quàm nomen ſuum reſpondet. Ioſ. contr. App. l. 2.

yea perhaps our idle and ſcurrilous play-bookes are worne with turning. Oh how happy were our fore-fathers, (whoſe memory is bleſſed for euer) if they could with much coſt and more danger get but one of *Pauls* Epiſtles in their boſomes; how did they hugge it in their armes, hide it in their cheſt, yea in their heart! How did they eat, walke, ſleepe, with that ſweet companion, & in ſpight of all perſecutiō neuer thought themſelues wel, but when they conuerſed with it in ſecret! Lo now theſe ſhops are all open we buie them not; theſe books are open wee read them not,

and wee will bee ignorant becauſe we will. The Sun ſhines and we ſhut our windowes. It is enough for the miſerable Popiſh laity to be thus darke, that liue in the perpetual night of Inquiſition; ſhall this be the onely difference betwixt them and vs; that they would read theſe holy leaues, and may not, we may and will not? There is no ignorance to the wilfull. I ſtand not vpon a formall and verball knowledge, that was neuer more frequent, more flouriſhing. But if the maine grounds of Chriſtianitie were thorowly ſetled in the hearts of the multitude, wee ſhould

not haue ſo much cauſe of ſhame and ſorrow, nor our aduerſaries of triumph and inſultation: ſhew leſſe therfore for Gods ſake, and learne more; & ballace your wauering harts with the ſound truth of godlineſſe, that you may flie ſteddilie thorow all the tempeſts of errors: Make Gods Law of your learned counſell with *Dauid*, and be happie. Elſe if you will needs loue darkneſſe, you ſhall haue enough of it: you haue heere inward darkeneſſe, there outward (σκότος ἐξώτερον.) This is your owne darkneſſe, that his of whom the Pſalmiſt; *He ſent darkneſſe and it was darke:*

Mat. 8.12.

Choſhec Aphelah: Tenebræ caliginis.

Darke indeed : A thicke and terrible darkneſſe, ioined with weeping and gnaſhing. I vrge not their awfull reuerence in their deuotion, our ſleepie or wilde careleſneſſe; their auſtere and rough diſcipline of the body, our wanton pampering of the fleſh ; tho who can abide to thinke of a chaſte *Phariſe* and a filithy *Chriſtian* : a temperate *Phariſe*, and a drunken *Chriſtian* ? How ſhamefully is this latter vice (eſpeciallie) growne vpon vs with time? we knew it once in our ordinarie ſpeech appropriated to beggars, now gallants fight for it. This beaſtlineſſe had wont be

bashfull, now it is impudent; once children were wont to shout at a drunkard (as some foule wonder) now not to bee drunke is quarrell enough among men, among friends: Those knees that wee were woont to bow to the God of Heauen, are now bent to Bacchus in a Paganish, bestiall, diuellish deuotion. To leaue the title of *Christians*, for shame let vs be either men or beasts. My speech hastens to their holy and wise strictnesse of carriage; wherin I can neuer complaine enough of our inequalitie: They hated the presence, the fire, the fashion, the bookes of

In aquam ſecum veſtibus immergunt ſibi contigerint aliquem exalia gente: μιαρὸν γὰρ ἡγοῦνται &c. Epiſ.

a Gentile, or a Samaritane; neither was there any hatred loſt on the Samaritans part; for if he had but toucht a Iew, hee would haue throwne himſelfe into the water clothes and all: both of them equally ſicke of a *Noli me tangere*: *Touch me not, for I am holier*. Eſay 65.

Our Romiſh Samaritanes haunt our tables, our cloſets, our eares; we frowne not, wee diſlike not: We match, conuerſe, conferre, conſult with them careleſly, as if it were come to the old ſtay of that indifferent *Appelles* in *Euſebius*; *Sat eſt credere in crucifixum*: but that which I moſt lament, and yee,

Fathers and Brethren, if my voice may reach to any whom it concerneth, in the bowels of Christ let me boldly (tho most vnworthy) moove your wisdomes, your care to redresse it. Our yong students (the hope of posteritie) newly crept out of the shell of Philosophie, spend their first houres in the great Doctours of Popish controuersies; *Bellarmine* is next to *Aristotle*: yea our very vngrounded Artizans, yong Gentlemen, fraile Women, buie, read, trauerse promiscuously the dangerous Writings of our subtilest Iesuites. What is the issue? Many of them haue taken poi-

ſon, ere they know what milke is; & when they haue once taſted this bane, they muſt drink and die. Oh what pity, what vexation is it to a true heart, to ſee vs thus rob'd of our hopes; them of their ſoules! I haue heard, yea I haue ſeene and enuied the cautelous ſeuerity of our Aduerſaries, vvhich vpon the deepeſt paines forbid the ſale, yea the ſight of thoſe Authours, vvhich they terme infectious; vvhere vvas euer *Calvin* publikely bought in one of their Church-yards? Where euer read vvithout licence, vvithout ſecuritie? I cenſure not this as the peculiar fault of

this

this place; would God this open remisnesse were not a common euill, and had not spred it selfe vvide thorow all those Churches that are gone out of Babylon. Let no man tel me of the distinction of that old Canonist: *Some things* (saith he) *we read, lest they should bee neglected, as the Bible; some lest they should bee vnknowen, as Arts and Philosophie; some that they may bee reiected, as Heretical bookes. True.* But let them read that can iudge, that can confute; *we distrust not our cause, but their weake iudgements. A good Apothecarie can make a good medicine of a strong poison; must children therefore bee al-* Barthol. Brixiensis.

lowed

loued that box? I knovv hovv vnvvorthie I am to aduiſe; only I throvv dovvne my ſelfe at your feet and beſeech you, that our loſſes and their examples may make vs no leſſe vviſe in our generation.

Mat.23.23. I follovv the compariſon; They paid tithes of all they had, not a potherbe, but they tithed it. Heare this ye ſacrilegious patrons, the merchants of ſoules, the pyrats of the Church, the enemies of religion; they tithed all, you nothing; they paid to their Leuites, your Leuites muſt pay to you: Your cures muſt bee purchaſed, your tithes abated

or compounded for: O the shame of religion! How too iustlie may I vsurpe of you that of *Seneca*: *Pettie sacriledges are punished, while great ones ride in triumph?* Neuer excuse it with pretence of Ceremonie; Moses neuer gaue so strict a charge for this as *Paul*; [ἐν πᾶσιν ἀγαθοῖς] Communicate *all thy goods* with thy teacher; *All*, with an emphasis. Welfare yet the honest *Pharisees*, whose rule was: (*Decima vt Diues fias*) *Tithe and berich*: If euer thou be the fatter for this grauell, or the richer with that thou stealest from God, let me come to begge at thy doore. Gal. 6. 6.

Woe to you spirituall rob-

bers

bers. Our blinde forefathers clothed the Church, you deſpoile it: their ignorant deuotion ſhall riſe in iudgement againſt your rauening couetouſneſſe. If robberie, ſimony, periury will not carrie you to hell: hope ſtil that you may be ſaued. They gaue plentifull alms to the poore, we in ſtead of filling their bellies, grinde their faces. What excellent Lawes had wee lately enacted that there ſhould bee no begger in Iſrael? Let our ſtreets, waies, hedges witneſſe the execution. Thy liberality relieues ſome poore. It is well. But hath not thy oppreſſion made

more ? Thy vsurie, extorting, racking, incloſing, hath wounded whole Villages, and now thou befriendeſt two or three with the plaiſters of thy bountie. The mercies of the wicked are cruell. They were preciſe in their Sabbath, we ſo looſe in ours, as if God had no day: See whether our Tauernes, ſtreetes, hy-waies deſcry anie great difference. Theſe things I vowed in my ſelfe to reproue; if too bitterly, (as you thinke) pardon (I beſeech you) this holie impatience: and blame the foulneſſe of theſe vices, not my iuſt vehemencie. And you (Chriſtian hearers) than which

no name can be dearer; be perſwaded to ranſack your ſecure hearts; and if there bee any of you whoſe awaked conſcience ſtrikes him for theſe ſins, and places him below theſe Iews in this vnrighteouſneſſe, if you wiſh or care to bee ſaued, thinke it hie time, as you would euer hope for entrance into Gods kingdome, to ſtrike your ſelues on the thigh, and with amazement and indignation to ſay, What haue I done? to abandon your wicked courſes; to reſolue, to vow, to ſtriue vnto a Chriſtian and conſcionable reformation. *Paul* a *Phariſe* was according to the righ-

teousnesse of the Law vnreproueable: yet if *Paul* had not gone from *Gamaliels* feet, to Christs, he had neuer been saued: vnreproueable and yet reiected? Alas, my brethren, what shall become of our gluttony, drunkennesse, pride, oppression, bribing, cosenages, adulteries, blasphemies, and our selues for them? God and men reprooue vs for these: what shall become of vs? If the ciuillie righteous shall not bee saued, where shall the notorious sinner appeare? A Christian below a Iew? For shame, where are we? where is our emulation? Heauen is our gole,

Phil. 3.6.

wee

we all run; loe the *Scribes* and *Phariſeis* are before thee, what ſafety cā it be to come ſhort of thoſe that come ſhort of heauen? *Except your righteouſnes*, &c.

You haue ſeene theſe *Scribes* and *Phariſeis*; their righteouſneſſe and our vnrighteouſneſſe. See now with like patience, their vnrighteouſneſſe that was, and our righteouſneſſe that muſt bee, wherein they failed, and wee muſt exceed. They failed then in their Traditions and Practiſe. May I ſay they failed, when they exceeded? Their Traditions exceeded in number and proſecution, faultie in matter.

To run well, but out of the way (according to the Greeke prouerbe) is not better than to ſtand ſtill. Fire is an excellent thing, but if it be in the top of the chimney, it doth miſchiefe rather. It is good to be zealous in ſpight of all ſcoffes, but (καλὸν τὸ) *It a good thing.* If they had beene as hot for God, as they were for themſelues, it had beene happie: but now *in vaine they worſhip mee* (ſaith our Sauiour) *teaching for doctrines the Traditions of men.* Hence was that axiome receiued currantly amongſt their Iewiſh followers: *There is more in the words of the wiſe, than in the wordes of the law:*

Gal. 4. 18.

Plus eſt in verbis ſapientum quam in verbis legis. Galatin.

law: *More*; that is, more matter, more authority: and from this principally ariſes and continues that mortall quarrell betwixt them and their (*Karraim*) and (*Minim*) vnto this day. A great Ieſuite (at leſt that thinks himſelfe ſo) writes thus in great earneſt: *The Phariſeis* (ſaith he) *may not vnfitly bee compared to our Catholikes.* Some mẽ ſpeak truth ignorantly, ſome vnwillinglie; *Caiphas* neuer ſpake truer, when hee meant it not: one egge is not liker to another, than the Tridentine fathers to theſe Phariſeis in this point, beſides that of free-will, merit, full performance of the Law,

Serarius.

Non malè comparari Phariſæos Catholicis.

which they absolutely receiued from them: For marke; *With the same reuerence & deuotion do we receiue and respect Traditions, that we do the bookes of the Old and New Testament*, say those fathers in their fourth session: Heare both of these speake and see neither, if thou canst discerne whether is the Pharise, refuse me in a greater truth. Not that we did euer say with that *Arrian* in *Hilary*: *We debar all words that are not written*: or would thinke fit with those phanatical Anabaptists of Munster, that all bookes should be burnt besides the Bible: some Traditions must haue place in euery

Pari pietatis affectu & reuerentia Traditiones vnà cum libris veteris & noui Testamenti suscipimus & veneramur: Decr. 1. Sess. 4.

Nolo verba quæ scripta non sunt legi

Church; but their place: they may not take wall of Scripture: Subſtance may not in our valuation giue way to circumſtance. God forbid. If any man expect that my ſpeech on this opportunitie ſhould deſcend to the diſcourſe of our contradicted ceremonies, let him know that I had rather mourne for this breach than meddle with it. God knowes how willingly I would ſpend my ſelfe into perſwaſions if thoſe would auaile any thing: but I well ſee that teares are fitter for this theme than words. The name of our Mother is ſacred and her peace pretious.

As it was a true speech cited from that father by *Bellarmine*: *The warre of Heretikes is the peace of the Church*: so would God our experience did not inuert it vpon vs: *The warre of the Church is the peace of Heretikes.* Our discord is their musicke; our ruine their glory: Oh what a sight is this, Brethren striue while the enemie stands still, and laughs and triumphs. If wee desired the griefe of our common mother, the languishing of the Gospell, the extirpation of religion, the losse of posterity, the aduantage of our aduersaries, which way could these bee better effected than

Bellum Hæreticorum pax est Ecclesiæ ex Hilario Bellar.

Eſcouedo.

Concordiâ res parua creſcunt, &c.

by our diſſenſions. That Spaniſh Prophet in our age (for ſo I finde him ſtiled) when King *Philip* asked him how he might become maſter of the Low-Countries, anſwered; *If he could diuide them from themſelues.* According to that old Machiauellian principle of our Ieſuites, *Diuide and Rule.* And indeed it is concord only (as the Poſie or Mot of the vnited States runnes) which hath vpheld them in a rich and flouriſhing eſtate againſt ſo great and potent enemies. Our Aduerſaries already bragge of their victories; and what good heart can but bleed to ſee what they haue gained

since wee dissented, to foresee what they will gaine? They are our mutuall spoiles that haue made them proud and rich. If you euer therfore look to see the good daies of the Gospell, the vnhorsing and confusion of that strumpet of Rome, for Gods sake, for the Churches sake, for our owne soules sake, let vs all compose our selues to peace and loue: *Oh pray for the peace of Ierusalem; that peace may be within her walles, and prosperitie within her palaces.*

Nostrâ miseriâ tu es magnus. de Pomp. mimus

For the matter of their Traditions our Sauiour hath taxed them in many particulars; about washings, oaths, offe-

rings, retribution: whereof he hath ſaid enough whē he hath termed their doctrine, the *Leauen of the Phariſeis*, that is, ſowre and ſwelling. S. *Hierome* reduces them to two heads: They were *Turpia*, *anilia*; ſome ſo *ſhamefull* that they might not be ſpoken; others idle & *dotiſh*; both ſo numerous that they cannot be reckned. Take a taſte for all; and to omit their reall traditions, heare ſome of their interpretatiue. The Law was, that no Leper might come into the Temple; their Tradition was, that if he were let downe thorow the roofe, this were no irregularity. The Law was, a

In Mat. 23.

Prae. Moſ. cum expoſ. Rab.

man

man might not carry a burden on the Sabbath; their Traditional glosse; if he carried ought on one shoulder it was a burden; if on both, none. If shooes alone, no burden; if with nails, not tolerable. Their stint of a Sabbaths iourney was a thousand cubites; their glosse was, That this is to bee vnderstood without the wals, but if a man should walke all day thorow a city as bigge as Nineuie, he offends not. The Church of Rome shall vie strange glossems and ceremonious obseruations with them, whether for number or for ridiculousnesse. The day would faile mee if I

Ibid.

Ibid.

should

ſhould either epitomize the volume of their holy rites, or gather vp thoſe which it hath omitted. The new elected Pope in his ſolemne Lateran proceſſion muſt take copper money out of his Chamberlaines lap, and ſcatter it among the people, and ſay; *Gold and ſiluer haue I none.* Seuen yeares penance is inioined to a deadly ſin; becauſe *Miriam* was ſeparated ſeuen daies for her Leproſie; and God ſaies to *Ezekiel*, *I haue giuen thee a day for a yeere.* Chriſt ſaid to *Peter*, *Lanch foorth into the deepe*: therefore hee meant that *Peters* ſucceſſour ſhould catch the great fiſh of

Sacrarũ Cæremoniarum lib. 1. accipit de gremio Camerarij pecuniam, vbi nihil tamẽ eſt argenti; ſpargenſq; in populo dicit: Aurum & argentũ non eſt mihi, quod autem habeo hoc tibi do. Canon. Pœnitential. pag. 1.

§ Num. 12
§ Ezec. 4.

Luc. 5.

Otho Friſingenſis in præfat.

Constantines donation. But I fauour your eares. That one I may not omit, how *S. Hierome*, whom they fondly terme their Cardinall, compares some Popish fashions of his time with the *Pharisaicall*; who when hee had spoken of their purple fringes in the foure corners of their (*Tallin*) and the thornes which these Rabbins tie in their skirts, for penance, and admonition of their duty: *Hoc apud nos* (saith hee) *superstitiosæ mulierculæ in paruulis Euangelijs, in crucis ligno & istiusmodi rebus factitant*: that is, *Thus superstitious old wiues doe amongst vs with little Gospels of Iohn, with the wood of the* In Mat. 23.

Crosse,

Croſſe, and the like. Thus that father directly taxeth this Romiſh vſe, who if he were now aliue, and ſhould heare their Church groning vnder the number of Ceremonies more then the Iewiſh, would (beſides holy *Auſtens* complaint) redouble that cenſure of our Sauiour, *Wo to you Scribes, Phariſeis, hypocrites, for ye binde heauy burthens, and greeuous to bee borne, and lay them on mens ſhoulders.* I forbeare to ſpeake of the erroneous opinions of theſe Iewiſh maſters concerning that *Pythagorean* tranſanimatiõ or paſſage of the ſoule from one body to another (a point which

Mat. 23. 4.

Vide Druſium de tribus ſectis Jud.

the

the Iewes had learned from them: *Mat.* 16.14.)concerning the not-rising vp of the wicked Astronomicall destiny, free-will, merit of works, perfection of obedience; in euery of which it were easie to lose my selfe and my speech. I haste to their maine vnrighteousnesse; which was not so much the planting of these stocks, which God neuer set, as the grafting of all holinesse and Gods seruice vpon them; a fashionable obseruation of the outward letter, with neglect of the true substance of the Law; a vaine-glorious ostentation of piety and perfection; and more care

Alia doctrina Phariseorum quæ est nisi legis secundum carnem obseruatio? Hier. in Gal. 1.

to be thought thā to be good; a greater deſire to be great, thā good; cruelty and oppreſſion coloured with deuotion. My ſpeech now towards the cloſure ſhal draw it ſelfe vp within theſe two liſts; of their *Hypocriſie*, their *VVorldlines*: Hypocriſie in *Faſhionableneſſe* and *Oſtentation*; Worldlineſſe in *Couetouſneſſe*, *Ambition*. Onely ſtirre vp your ſelues a while and ſuffer not your Chriſtian attention to faile in this laſt act.

Some of their Rabbins ſay well, that God requires two things concerning his Law, *Cuſtody* and *Worke*. Cuſtody in the heart; worke in the execution;

These vnsound and ouerly Phariseis did neither. It was enough if they kept the Law in their hands; so they had a formall shew of godlinesse it was enough: if the outside of the platter were cleane they cared for no more. God had charged them to bind the Law to their hand, and before their eies, *Deut.* 6. wherein, as *Ierome* and *Theophylact* well interpret it, he meant the meditation and practise of his Law: they, like vnto the fooliſh patient, which when the physitian bids him take that prescript, eats vp the paper; if they could get but a list of parchment vpon their

2. Tim 3.5. μόρφωσιν εὐσεβείας.

Si hæc prohibeantur, filii tibrum ponent in manu. Prec. Mos. cum expos.

let arme next their heart, and another scroll to tie vpon their fore-head, and foure corners of fringe, or (if these bee denied) a red threed in their hand, thought they might say with Saul, *Blessed be thou of the Lord, I haue done the commandement of the Lord.* That *Opus operatum* of the Papists (for I still parallele them) is not more false Latin than false Diuinity: it is not the out-side of thy obedience that God cares for, if neuer so holy, neuer so glorious; it is enough that men are cosened with these flourishes: the heart and the reines are those that God lookes after: what cares a good

market-man

market-man how good the fleece be, when the liuer is rotten. God doth not regard fashion so much as stuffe. Thou deceiuest thy selfe if thou think those shewes that blear'd the eies of the world, can deceiue him. God shal smite thee thou whited wall, God shall smite thee. Doest thou thinke hee sees not how smoothly thou hast daubed on thine whorish complexion? Hee sees thee a farre off, and hates thee while thy parasites applaud thy beauty. I speake not of this carrion-flesh which thou wantonlie infectest with the false colours of thy pride, which

God ſhall once waſh off with riuers of brimſtone. I ſpeake of thy painted ſoule, and thy counterfet obedience. Giue me leaue, (yea let mee take it) to complaine that wee are fallen into a cold and hollow age wherein the religion of manie is but faſhion, and their pietie gilded ſuperſtition; Men care onely to ſeeme Chriſtians; If they can get Gods liuery on their backes, and his name in their mouthes, they out-face all reproofes. How many are there which if they can keepe their Church, giue an almes, bow their knee, ſay their praiers, pay their tithes, and once

a yeere receiue the Sacrament (it matters not how corrupt hearts, how filthie tongues, how falſe hands they beare) can ſay in their hearts with Eſau, *I haue enough my Brother?* As if God cared for this thy vaine formalitie; as if hee hated thee not ſo much more than a Pagan, by how much thou wouldeſt ſeeme more good. Bee not deceiued; If long deuotions, ſad lookes, hard penances, bountifull almes would haue carried it (without the ſolid ſubſtance of godlineſſe) theſe Scribes and Phariſeis had neuer beene ſhut out of Heauen. Conſider this therefore

(deare Brethren) none but your owne eies can looke into your hearts: we ſee your faces, the world ſees your liues, your ſelues ſee your ſoules: if your liues be not holie, your hearts ſound, tho your faces were like Angels, you ſhall haue your portion with Diuels. Tell not me thou heareſt, praieſt, talkeſt, beleeueſt: how liueſt thou? what doeſt thou? *Shew mee thy faith by thy workes*, ſaith *Iames*. It was an excellent anſwer that good *Moſes* gaue to *Lucius* in the Church-ſtory: *The faith that is ſeene is better than the faith that is heard*; and that of *Luther* not inferiour, that faith doth *pingue-*

Socrates eccl. hiſt.

scere opcribus: *grow fat* and well liking *with good workes*: it is a leane ſtarued carkaſe of faith thou pretendeſt without theſe. If profeſſion be all, the Scribes and Phariſeis are before thee; ranſacke thy heart, and finde ſound affection to God, firme reſolutions to goodneſſe, true hatred of ſin; ranſacke thy life, and finde the truth of workes, the life of obedience; Then alone thy righteouſneſſe exceeds the righteouſneſſe of the Scribes and Phariſeis, and thou ſhalt enter into Heauen. Their oſtentation followes; wherein it is ſtrange to conſider, how thoſe that cared not to be good

ſhould deſire yet to ſeeme good: ſo did theſe Phariſeis: They would not faſt without a ſmeared face; not giue an alms without a trumpet; not pray without witneſſes. Scribes, Phariſeis, hypocrites, they did act a religious part, but play deuotion. They were nothing beſide the ſtage: all for ſight, nothing for ſubſtance. Would God this vice of hypocriſy had either died with them, or had only hereditarily deſcended to their ſucceſſours: Satan will not let vs be thus happie. I ſee no mans heart, but I dare boldly ſay the world is full of hypocriſie. By their fruits you

ſhall know them (ſaith our Sauiour :) By their fruits ; not by the bloſſomes of good purpoſes, nor the leaues of good profeſſion , but by the fruits of their actions. Not to ſpeake, how our mint and cummin hath incroched vpon iudgement and iuſtice. Search your ſelues (ye Citizens :) Now, you draw neere to God with your lips, with your eares , where is your heart? Heere your deuout attention ſeemes to crie , The Lord is God : how many are there of you , that haue any God at home ? how many that haue a falſe God ? God at Church ; Mammon in your

ſhops? I ſpeake not of all; God forbid. This famous City hath in the darkeſt, in the wantoneſt times, affoorded (and ſo doth) many, that haue done God honour, honeſty to the Goſpell: but how many are there of you that vnder ſmooth faces haue foule conſciences? faire words, falſe meaſures, forſworne valuations, adulterate wares, griping vſuries haue fild many of your coffers, and feſtered your ſoules: you know this, & yet like Salomons curtizan you wipe your mouths, and it was not you: Your alms are written in Church-windowes, your defraudings in

the ſand ; all is good ſaue that which appeares not ; how many are there euery where, that ſhame religion by profeſſing it ? whoſe beaſtly life makes Gods truth ſuſpected ; for as, howſoeuer the Samaritan, not the Iew, releeued the diſtreſſed traueller, yet the Iews religion was true, not the Samaritans ; ſo in others, truth of cauſes muſt not bee iudged by acts of perſons ; yet, as hee ſaid, *It muſt needes bee good that Nero perſecutes* ; ſo who is not ready to ſay ; *It cannot bee good that ſuch a miſ-creant profeſſes?* Woe to thee Hypocrite ; thou canſt not touch, not name goodneſſe,

but

but thou defileſt it; God will plague thee for acting ſo hie a part: See what thou art, and hate thy ſelfe; or (if not that) yet ſee how God hates thee; hee that made the heart, ſaies thou art no better than an handſome tombe; the houſe of death. Behold heere a green turfe or ſmooth marble, or ingrauen braſſe, and a commending Epitaph; all ſightly: but what is within? an vnſauorie, rotten carcaſe. Tho thou wert wrapt in gold and perfumed with neuer ſo loud praiers, holy ſemblances, honeſt proteſtations; yet thou art but noiſome carrion to God: Of all earthly

things God cannot abide thee; and if thou wouldest see how much lower yet his detestation reacheth, know that when hee would describe the torments of hell, hee cals them (as their worst title) but the portion of Hypocrites. Wherfore *cleanse your hands yee sinners, and purge your hearts yee double-minded:* For *vnlesse your righteousnesse exceed the* hypocriticall *righteousnes of the Scribes and Phariseis, ye shall not enter into the kingdome of Heauen.* Iam. 4.8. δίψυχοι.

My speech must end in their *Couetousnesse* and *Ambition*: A paire of hainous vices I ioine them together: for

they

they are not only brethren, but twins; yet ſo as the elder heere alſo ſerues the yonger. It is ambition that blowes the fire of Couetouſneſſe. Oppreſſion gets wealth; that wealth may procure honour. Why doe men labour to be rich, but that they may be great? Their Couetouſneſſe was ſuch, that their throte (an open ſepulchre) ſwallowed vp whole houſes of Widowes. Whence their goods are called by our Luc. 11. 41. Sauiour (τὰ ἐνόντα) not τὰ ὄντα: as if they were already in their bowels: and which was worſt of all, while their lips ſeemed to pray, they were but chewing

of

of that morsell. Their Ambition such, that they womanishly brawled and shouldred for the best seat; the highest piew: A title, a wall, a chaire, a cap, a knee, these were goodly cares for them that professed grauitie, humilitie, mortification. Let me boldly say, *Ierusalem* neuer yeelded so verie *Pharisеis* as *Rome*. These old disciples of *Sammai* and *Hillel* were not *Pharisеis* in comparison of our Iesuits. From iudgement (you see) I am descended to practise, wherein it no lesse easily made good that these are more kindely *Pharisеis*, than the ancient. A

πρωτοκλισίαν καὶ πρωτοκαθεδρίας. Mat. 23. 6.

poore

poore Widowes Cottage fild the panch of an old Phariſe; How many faire Patrimonies of deuout yong Gentlemen *Druryed by them (pardon the word, it is their own; the thing I know and can witneſſe) haue gone down the throte of theſe Loyoliſts, let their owne *Quodlibet* & *Catechiſme* report. What ſpeak I of ſecular inheritances? theſe eies haue ſeene no meane houſes of deuotion and charity ſwallowed vp by them. As for their ambitious inſinuations, not only all their own religious enuiouſly crie downe, but the whole world ſees and rings of. What oare of State

* *A word which the Seminaries report (in their Quodlibet) vſuall among ſt thē, to ſignifie Beguiled & wip't of their inheritance; from the example of M. Henry Drury of Lawſhall in Suffolke ſo defeated by the Ieſuites. As at Winnox-berg in Flāders neer Dunkerk, where a rich legacie giuen*

can

can stir without their rowing? What kingdome either stands or fals without their intermedling? What noble family complains not of their proling and stealth? And all this with a face of sad piety and sterne mortification. Yea what other is their great Master but the king of *Pharisees*? who vnder a pretence of simple piety, challenges without shame to haue deuoured the whole Christian world, the naturall inheritances of secular Princes, by the foisted name of Peters Patrimonie, and now in most infamous and shameless ambition calles great Emperours

by a charitable Lady for the building of an Hospital, was cunningly turned to the maintenance of Iesuites.

to his ſtirrup, yea to his foot-ſtoole. But what wander wee ſo farre from home? *Væ nobis miſeris* (ſaith S. Hierome) *ad quos Phariſæorum vitia tranſierunt*; (*Vvo to vs wretched men to whom the Phariſeis vices are deriued.*) The great Doctor of the Gentiles long ago ſaid, *All ſeeke their owne, and not the things of God*; and is the world mended with age? would God wee did not find it a ſure rule; that (as it is in this little world) the older it growes, the more diſeaſed, the more couetous: we are all too much the true ſons of our great Grandmother; and haue each of vs an *Eues* ſweet tooth in our

heads,

Sacr. cerem l. 1. de Conſec Benedict. & Coron Pontif. Poſtea imperator ſi præſens eſt ſtapham equi Papalis tenet, & deinde ducit equum per frænum aliquantulũ. And afterward: Dum Imperator hæc officia præſtat, debet Papa modeſtè recuſare, tandem cum aliquibus bonis verbis recipiendo permittit, aliquantulum progredi, &c. That is, while the Emperour doth theſe

heads, we would be more than we are; and euery man would be either (τὸς) or (ὁ :) either the man, or some-body. If a number of your consciences were rip't, o ye that would be Christian Gentlemen, Lawyers, Citizens, what doe wee thinke would be found in your maws? Heere the deuoured patrimonie of poore Orphans; there the Cõmons of whole Townships: heere the impropriate goods of the Church; there piles of vsurie: heere bribes, and vnlawfull fees; there the raw and indigested gobbets of simonie: yea would God I might not say, but I must say it

seruices to the Pope of holding his stirrup, and leading his horse by the bridle the Pope ought modestly to refuse, but at last with some good words, hee suffers him to goe on a while; and then at last staies himselfe, &c. τὸς μεγας. Act. 8. 9. αὐτ☞ ὁ.

with feare, with ſorrow, euen of our ſacred and diuine profeſſion, that which our Sauior of his twelue, *Yee are cleane, but not all.* The multitude of our vnregarded charges, and ſouls dying and ſtarued, for want of ſpiritual prouiſion, (while they giue vs bodily) would condemne my ſilence for too partiall. In all conditions of men (for particulars are ſubiect to enuie & exception) the daughters of the horſe-leech had neuer ſuch a fruitfull generation: They crie ſtill, *Giue, Giue*: Not giue alone, that is, the bread of *ſufficiencie*, but *giue, giue*; that is, more than enough. But what

is more than enough? What is but enough? What is not too little for the insatiable gulfe of humane desires? Euery man wold ingrosse the whole world to himselfe, and with that ambitious conqueror feares it will be too little: and how few *Agurs* are there, that pray against too much? From hence it is, that yee Courtiers grate vpon poore trades with hard Monopolies. Hence ye Merchants lode them with deep and vnreasonable prices, and make thē pay deare for daies. Hence ye great men wring the poore sponges of the Commonaltie into your priuate purses; for

Giue me not powerty nor riches. Prou. 30. 8.

the maintenance of pride and exceſſe. Hence ye cormorant corne-mongers hatch vp a dearth in the time of plenty. God ſends graine, but many times the Diuell ſends garners. The earth hath beene no niggard in yeelding: but you haue beene lauiſh in tranſporting, and cloſe in concealing. Neuer talke of our extreame froſts: we ſee Gods hand, and kiſſe the rod; but if your hearts, your charity were not more frozen than euer the earth was, meane houſe-keepers ſhould not need to beg, nor the meaneſt to ſtarue for wãt of bread. Hence laſtly, our loud oppreſ-

sions of all sorts cry to heauen, and are answered with threats, yea with variety of vengeances. Take this with thee yet, o thou worldling, which hast the greedy-worm vnder thy tong with Esaies dogs, and neuer hast enough. Thou shalt meet with two things as vnsatiable as thy selfe; the *Graue* and *Hell*; and thou, whom all the world could not satisfie, there be two things wherof thou shalt haue enough: *Enough mold in the graue, enough fire in hell.*

I loue not to end with a iudgement; and as it were to let my Sun set in a cloud. We are all Christians, wee should

know

know the World, what it is, how vaine, how tranſitory, how worthleſſe. Wee know where there are better things, which wee profeſſe our ſelues made for, and aſpiring to: Let vs vſe the world like it ſelfe, and leaue this importunate wooing of it to Heathens and Infidels, that knew no other heauen, no other God; Or if you like that counſell better; *Bee Couetous: Be Ambitious. Couet ſpirituall gifts.* 1. *Cor.* 14. 1. Neuer thinke you haue grace enough; deſire more, ſeeke for more: this alone is worth your affections, worth your cares: Be ſtill poore in this, that you

may bee rich ; be rich that you may be ful;be ful that you may be glorious. Be Ambitious, of fauour, of honour, of a kingdome ; of Gods fauour, of the honour of Saints, of the Kingdome of glory. Whither, hee that hath bought it for vs, and redeemed vs to it, in his good time, safely and happily bring vs. To that blessed Sauiour of ours,together with the Father, and his good Spirit : the God of all the world, our Father, Redeemer, and Comforter, be giuen all praise, honour and glorie now and for euer.

Amen.